

THE  
Lords Voice  
CRYING TO  
ENGLAND;  
VIZ.

Speedily to prepare to meet him in the way of his Judgments (and the rather because of his late and wonderful appearances in Mercy) and that especially by reforming our ways, if happily he may yet be appeas'd, and there may be a lengthening out of our tranquility: Summarily and succinctly compacted together, for the easier subserviency to so great and necessary a work.

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By one heartily desirous, and earnestly solicitous of  
the Nations Weal.

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Numb. 16. 46. *And Moses said unto Aaron, take a Censer, &c. and go quickly unto the Congregation, and make atonement for them, &c.*

Jer. 20. 9. — *But his word was in my heart, as a burning fire shut up in my bones, and I was weary with forbearing, &c.*

Quem, nullæ munitiones nostræ, a perficiendo judicio, a versuræ sunt, nos ipsi unica respicientia amoliturus sumus. *Junius.*

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# THE PREFACE.

**T**HE seasonable and sovereign counsels here following, being the Counsels of the great God, though handed by a weak and unworthy instrument; It is earnestly desired, they may not be rejected against our selves, nor our own and the Nations weal; but diligently perused, seriously considered, and above all conscientiously and speedily practised; for otherwise, the meer knowing our Masters will, unless withall we do it, will but aggravate our sin, and increase our stripes, Luk. 12. 47. But if we know these things and do them, then happy shall we be, and happy shall it be for the Nation, and peace shall be upon us, and mercy, &c. there being nothing that has a fairer tendency thereunto, than what the Lord himself here propounds. And shall our enemies be so active and industrious, and do so much as to our destruction, and we do nothing as to our salvation; especially as to that which is the main and chief of all, and which, unless we do something as in reference to, all else we do will signifie little? Shall our destruction be dearer to them, than our salvation is to our selves? and whiles we cry out and complain of their mischievous doings against us, as we have cause, shall we by neglect of what now God in a special manner calls us to, contribute more to the success of them, than they by all their power and policy are able to do themselves? God forbid; and the rather let us be awakened to what here in the ensuing discourse is so much pressed and urged, not only by our own present dangers yet at home, but by the present sad and deplorable state and condition of the Protestant Churches almost every where abroad, which unless we speedily repent and turn to God, speak very sadly as to us, and more especially by those sore

and heavy things which have a-late befallen New-England, not only in regard of the Sword and other mortalities both formerly and a-late, but also in regard of the lamentable Fire, which after all their other sufferings hath broken forth there a-late, and that at Boston the chief Town and Metropolis of that Colony, by which have been burned down to the ground above Three hundred and thirty houses, and near Thirty Ships and Vessels burnt also, and many of their Store-houses from which their Ships were freighted, which for want of their freight are there detain'd. It was the saying of a worthy Divine there, before this fire, writing the History of the VVars, If this, says he, be done to Immanuel's Land, what may other Lands expect ere long? and what (says he) hath befallen New England? is it not a sign the wine-cup of Divine fury shall be given to all the Nations, &c? And verily (says he) I am persuaded that the calamity that is now come upon New England, is a solemn warning from Heaven, that dismal things are hastning upon the English Nation, and not only so, but upon the whole world. There are indeed glorious things not far off, but before distress of Nations, &c. and hath not Gods anger appeared against us a-late in those excessive rains, sad inundations, strange seasons, and sudden and great mortalities which have been a-late, many, and some very useful persons being suddenly taken away? And have we not had a-late two such increases of the weekly Bills of mortallity, as scarce have been known the like, out of the time of the Plague, and especially at this time of the year, occasioned much, as is supposed, by those long continued unwholesom Fogs and Mists we have had a-late? Two hundred and thirteen one weeks increase, and the next Two hundred twenty three; in all, one week 541, the other 764: but blessed be God for the great decrease which hath been since contrary to our demerits: And let all know, both what God has done, and is yet doing abroad, as also what he has done a-late at home; let all at length warn us, and awaken us to the present great incumbent duty here called to, viz. to meet God in the way of his Judgments; and the rather, because of those glorious, wonder'ul, and most undeserved appearances of his, for us a-late, both in detelling and defeating the hellish unheard of plots and contrivances of our ene-

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AMOS IV. 12, 13.

*Therefore thus will I do unto thee, O Israel; and because I will  
 do this unto thee, prepare to meet thy God, O Israel.*

*For he that formeth the mountains, and createth the wind, and  
 declareth unto man what is his thought, that maketh the morning  
 darkness, and treadeth upon the high places of the earth, the  
 Lord the God of hosts is his name.*

**H**AVING treated larglier of these words formerly, wa-  
 ving all collateral points at present, the only point,  
 for brevity sake, which as to my present purpose I  
 at all at present speak to, is this: That

Doctrine, *When God is in the way of his judgments, it is his  
 peoples great duty and concern for to meet him: as he here admo-  
 nithes Israel.*

God

God had inflicted several judgments upon them, but they not returning unto him, he threatens still to go on in that way, yea to deal severelier with them than ever; *Therefore thus will I do unto thee, O Israel*; and because he would do so, that which he invites them to, *is to meet him*, if possibly yet to prevent what he had threatned; and to back this, he adds a most glorious and magnificent description of his Infinite Power, Majesty and Greatness, *for lo be that formeth the mountains, &c.* that so seeing there was no possibility of resistance, they might be brought to a compliance, and seek so to meet him, as to appease and pacifie him. See the like, *Isa. 27. 4, 5, — Who would set the bryars and thorns against me in battel? I would go through them, I would burn them together: Or let him (i.e. or rather let him) as his safer and wiser course, take hold of my strength, i. e. of my Grace as his strength and sufficiency to do great a work: or of my Christ, and my Grace and Mercy in and through him; That he may make peace with me, and he shall make peace with me* And O what mercy, kindness and gracious condescension is this in the great God, that whereas he might trample upon sinners, he should thus kindly treat them and advise them! So *Hosea 14. 1, 2, O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity; Take with you words, and turn to the Lord; say unto him, take away all iniquity, and receive us graciously, &c.* And this the Lord counts upon, *Hos. 5. 15, In their affliction they will seek me early.* And *Isa. 26. 9, When thy judgments are in the earth, the inhabitants of the world will learn righteousness.* And thus others have met God, thus *Moses met God, Psal. 106. 23.* And *Samuel and all Israel, 1 Sam. 7. 5, 6. Jehoshaphat and all Judah, 2 Chron. 20. 3, &c.* Yea, *The King and people of Niniveh, Jonah 3. 5, &c.* And God being wrath, and his wrath being so dreadful, *Psal. 90. 7, 11. — 76. 7, &c.* surely we should all labour to appease it: And our great work and business it is indeed, at such a time, with God, he being the great Agent and Efficient in all judgments felt or feared, inflicted or menaced. *Isa. 45. 7, I form the light and create darkness, I make peace and create evil, &c.* and therefore to him it is that we are chiefly to have recourse, and apply our selves: As when *Absolems servants had set Joabs barley on fire*, he goes not to the Servants, but to *Absolem*; so *Abigail to David; Benhadad's servants to the King of Israel*; they

They of *Tire and Sidon to Herod*; and so should we to God; whom if we can but so meet, as to appeale and pacifie, our work is done: for if God be for us, who then can be against us? and if he giveth quietness, who then can make trouble? Rom. 8. 31, 34, Job 29 *Tranquillus Deus tranquillat omnia*. There are several hot disputes and controversies at this day among our selves; but surely it is the great concern now of us all, jointly and unanimously, to get that controversie taken up that God has with us, and to make our peace with him; which unless we do, what can we expect but that God should go on to do as he hath said, Ezek. 22. 30, 31, *And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out my indignation upon them; I have consumed them with the fire of my wrath, &c.* But now the great question will be, how we are to meet God in the way of his judgments? More generally, we are so to meet him, as we may best appeale and pacifie him, which is humbly and penitentially to fall down at his feet, and supplicate grace and mercy from him, that we may find favour in his eyes, grace in his sight, and we will be his servants; so to meet him, as Jacob met Esau, Gen. 33. 3. *Abigail, David*, 1 Sam. 25. 23, 24. *Bonhadad's servants, the King of Israel*, 1 Kings 20. 31. The Prodigal Son his Father, Luke 15. 17, &c.

More particularly, how we are to meet God in the way of his judgments; I shall for brevity sake gather together, and sum up in these Three particulars.

1. *With preparation; Prepare to meet thy God, &c.* A provoked incensed God is not to be met at an adventure, hand over head, &c. especially he being so great a God, he forms the mountains, &c. and it being so great a work to meet him, and meet him aright, i.e. so as to appeale him, we must be habitually prepared, by getting out of that estate in which we are all now by nature, for that is no estate to meet a provoked, incensed God in, &c. and that we may be actually prepared, we are to get upon our hearts a sense of Gods greatness, and to be affected with his judgments; and considering what to do, set our selves seriously to do it, laying aside our weapons, I mean our sins, and seeking withal to God himself to prepare us.

2. *By prayers and supplications*; as *Moses* often did, and others have done: And our Prayers, that they may be prevalent, must be, 1. *Sincere and in truth*, Heb. 10. 22. — *Psalm* 145. 18. *i. e.* we must pray indeed, and not only seem to pray; and our inward disposition must answer our outward expressions, and we must prosecute what we pray for, pray on our feet as well as on our knees, and not let our practices confute our prayers.

2. *Humble*; such as *Abrahams*, when he made intercession for *Sodom* — *who am (said he) but dust and ashes*, Gen. 18. 27. as *Jacobs*, *I am not worthy of the least of all thy mercies*, &c. 32. 10 as *Daniels*, *with fasting, sackcloth and ashes*, Dan. 9. 3. we must afflict our selves before the Lord, as *Exa.* 8. 21. *Joel*. 2. 15. *Jonah*. 3. 5, 6. They must be the Prayers of such as *know the plague of their own hearts*, 1 Kings 8. 38. and they are always humble, and the Lord hears the desire of the humble, *Psalm*. 10. 17.

3. *Holy*, of such as abandon sin, and regard not iniquity in their hearts, for God will never be a prayer-regarding God, to a sin regarding sinner, *Psal.* 66. 18. *John* 9. 31. *2 Tim* 2. 8, &c.

4. *In Faith*; with comfortable affiance in Gods bounty, of being heard, with high thoughts of God and his goodness, though with low and mean thoughts of our selves, *James* 1. 6. *Heb.* 11. 6.

5. *Fervent*; We must not only pray, but cry, *yea cry nightly, lift up a prayer, wrestle and strive in prayer, weep and make supplication*, press and urge our prayers, with argument upon argument; our prayers must be such as set the whole man a work, heart a work, affections a work, all the graces a work; and such as are not so much the labour of the lips, as the travel of the heart: we must stir up our selves to take hold of God, of the want of which, the Prophet complains, *Isa.* 64. 7, *There is none that stirreth up himself to take hold of thee*; *i. e.* either to stay thee from coming on in thy judgments; or that thou depart not, which is indeed the very sum of a peoples misery, for God to depart from them, in regard of his special and gracious presence, *Hos.* 9. 12. Thus we must pray, and pray with all our might, *pour out a prayer, and pour out our hearts in prayer*, *Isa.* 26. 16. *Psalm*. 62. 8. *Give our selves unto prayer*, *Psalm*. 109. 4. We must put forth our selves to the utmost, with all vigour, life and activity, and that chiefly for spiritual mercies, for Gods Favour, Grace, Pardon, Peace, that he maybe reconciled to us, and at peace

peace with us: *Turn us again, and cause his face to shine, and so save us, turn us from our iniquities, and so bless us; take away all iniquity, and receive us graciously; heal our back slidings, and love us freely,* Plal. 80. 3, 7, 19. Acts 3. 26. Hof. 14. 2, 4. So, for the continuance of the Gospel, and the tokens of his presence, &c. And when we thus ask what is best, we please God best.

6. *Our Prayers must be preferr'd in Christs name*, and we must ask what we ask for his sake, and upon his account, drawing our encouragement in prayer from him, and laying the whole stress of our hopes of audience and acceptance upon him, and him alone, and his merits, mediation and satisfaction, and that interest which he hath in Heaven with the Father; thus we must meet God in and with a Mediator, even that one and only mediator *between God and man, the man Christ Jesus*: We must take him along with us, and tender him, and plead his merits, mediation and satisfaction, it being he whom God hath made for us *in things pertaining to him, i. e.* to be done with him; and this is a main thing to be done, God being provoked and incensed, in and through him, to get him appeased. And then,

7. *They must be persevering*; We must resolve to hold on and hold out in our Prayers, and not faint till something come of them, and that we prevail: we must say as Jacob of old, *We will not let thee go except thou bless us. And for Zions sake, we will not hold our peace, nor for Jerusalems sake be quiet, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth,* &c. Gen. 32. 26. Isa. 62. 1, 6, 7. And we never please God better, nor give him more rest, than when in this sense we give him least, &c.

III. *By true repentance and conversion*; by repentance for sin, and from sin; by deep humiliation and unfeigned reformation, with changed hearts, reformed lives, and by attending our ways: and true evangelical repentance does arise and flow from faith in Christ, as an effect and fruit thereof. Acts 11. 21, it is said, *a great number believed, and turned to the Lord*; but an unbelieving heart is ever an hard and impenitent heart; and now by such a repentance and conversion, we are in a special manner *to meet God*, and this is that which is here mainly intended, *prepare to meet thy God, i. e.* in a special manner, by true repentance and sound conversion, by turning to him; and this is that which is

every where in Scripture so much pressed and urged, and that we are so often and earnestly call'd and invited to, Joel 2. 12, *Therefore also now, says the Lord, turn ye even to me with all your heart:* And Hosea 14. 1, *O Israel return unto the Lord thy God, &c.* Isa. 55. 7, *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, &c.* Isa. 1. 16, *Wash ye, make you clean, put away the evil of your doings, &c.* And so very often elsewhere, and however else we may pretend to meet God, unless we thus meet him, it will signifie little, neither will it avail, so as to put a stop to Gods judiciary proceedings, and therefore this must not be wanting. If, says God, my people which are called by my name shall humble themselves and pray and seek my face, and then, withal, turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land, 2 Chron. 7. 14. And if ye thoroughly amend your ways your and doings, &c. Jer. 7 5. And here I fear we stick and fall short, as to a true, hearty, thorow universal turning to God, and reforming our ways, which is one of the saddest prefaces amongst us, and which we have cause to look upon, as contributing more to our enemies effecting what they cruelly and wickedly design against us, than all their power and policy; for *The Lords hand is not shortned that it cannot save, neither is his ear heavy that it cannot hear;* but our sins and iniquities lie in the way, and they separate between us and him, Isa. 59. 1, 2. But were they but removed, the very gates of hell could never prevail against us: But *Therefore the anger of the Lord is not turned away, but his hand is stretched out still,* because we turn not to him that smites us, &c. And therefore the Lord threatens to cut off head and tail, branch and rush in one day, Isa. 9. 12, 13, 14. So that if England be destroyed, the destruction thereof will lye at our own doors, because of our impenitency, and our still refusing to turn to God; and it will be said to England, as to Israel of old, *Thou hast destroyed thy self, &c.* Hosea 13. 9. and as to thy ruine, thou hast more cause to blame thine own impenitency than all thine enemies, malice and cruelty. And therefore as ever we would meet God to purpose, and do any thing indeed, as to the saving of a poor sinful sinking dying nation, let us be sure we do something as to this, or we do nothing. We are ready indeed to be catching still at something or other that we think may yet give some probable grounds that things may be better with us, and  
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we may yet be saved; but without this we do but catch at shadows, and lean on bruised reeds, which will go into our hands and pierce us: but could we but see any thing as to this, as to a thorow amendment and reformation, and that we our selves were but better, things would quickly mend and be better, and we should be in a fair and sure way of being saved. And therefore let us at length in the strength of *Christ*, and imploring Divine help, resolutely set upon this, and (as our great interest and concern) invite one another to this. *Come let us return unto the Lord, &c.* Hof. 6. 1, *and break off our sins by repentance*, that they be no longer a snare to us, nor bring final ruine upon us; Oh! *these, these* are our worst enemies, our sins, these are the *Achans* that trouble our *Israel*, that trouble all, Church and State, Heaven and Earth, that God himself complains he is *pressed under, and broken with*, Amos 2. 13. Ezek. 6. 9. these are the workers of all our woe, the begetters and fomenters of all our misery, that cause our troublesome days; for had it not been for sin, there had never been bad day nor sad hour in the world; but that entering in, that opened the door, and made way for all the miseries and mischiefs that ever came into the world since. And O the sad and dismal miseries and calamities that sin is bringing upon this Nation, if speedy repentance, and Gods infinite mercy does not prevent, such as the very thoughts of may make even our ears to tingle, and our hearts to bleed within us. *England* has been indeed the miracle of the World, for long-continued mercies; but may we not fear that for the crying sins thereof, he is now about to make it so, for overwhelming miseries and calamities? Methinks I hear the Lord speaking concerning *England*, as sometimes concerning *Israel*, Ezek. 7. 23, 24, 25, 26, *Make a Chain, for the land is full of bloody crimes, the city is full of violence,--wherefore I will bring the worst of the heathen, and they shall possess their houses; I will also make the pomp of the strong to cease, and their holy places shall be defiled. Destruction cometh, and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumour, &c.* And therefore as ever we would prevent the falling down of that bloody cloud that hangs over our heads, let us at length be prevailed with, looking up to Heaven for help, *to frame our doings to turn unto the Lord*, and abandon

our sins, and get our hearts disingaged from the love and power of them, and cease to go on any longer in the practise of them. Let us say with *Ephraim*, *what have we any more to do with you?* Hof. 14. 8. we have had too much to do with you already, which threaten to undo all; and therefore let us cast them away with abhorrency and indignation, and say, *get ye hence*, for unless they be gotten away, all will away, all good, God will away, the Gospel will away, our peace and our mercies will away, and nothing but miseries and distresses will abide with us.

Thus as we are *to meet God in the way of his judgments*, so I have briefly shewn you how we are to meet him; But how sad is it to consider how many there be amongst us, who are so far from meeting God thus, in *the way of his judgments*, that they scarce ever mind or regard him? yea, so far are many from meeting him so as to appease him, that they go on still by their sins rather more and more to provoke him; and instead of helping to quench the fire of Gods wrath which their sins have kindled, they rather add more fuel thereto. But what enemies are these, not only to themselves, but others, to Church and State, to King and Kingdom? for these take the ready course to undo all; as *Samuel* told that people, 1 Sam. 12. 23, *But if ye still do wickedly, ye shall be consumed both ye and your king.* And those that will not thus meet God as he requires them, God will certainly *meet them*, and that with a witness, in a sad manner indeed, *not* (as he says) *as a man*, Isa. 47. 3. *i. e.* as a weak man, but as an Almighty God. And *Can thine heart* (says God) *indure, or thine hands be strong in the days that I shall deal with thee?* Ezek. 22. 14. or, *not as a man*, that is, not after the manner of men, with the clemency and compassions of a man, but as a Revengeful God; or, *not as a man, i. e.* but as some devouring Beast, as the Lord threatens, Hof. 13. 8, *I will meet them as a bear that is bereaved of her whelps, and will rent the caul of their heart, and there will I devour them like a lyon, &c.*

But whatever others do, let such of us at least as profess ourselves to be the people of God, and are called by his name, let us as ever we tender our own or the Nations weal, and would prevent their ruine, and shew our selves grateful for the great and

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wonderful things God hath done for us a late, let us all in the name and fear of God, seriously set our selves to this great and necessary work of meeting God, as we have heard, which is so much, not only our present duty, but concern, as nothing can be more : and the more to excite us to this, let us but consider what a description we have here in the words following, of the Infinite Power, Majesty and Greatness of God, which are here most magnificently, and with the greatest state and solemnity set forth. And,

1. *He formeth the mountains*, those great, high and massy bodies ; yea, Isa. 40. 12, *He weigheth the mountains in scales, and the hills in a ballance ; i. e.* he moves them, and removes them, turns them, and overturns them, as easily as we do the smallest things we weigh in Scales.

2. *He createth the wind* ; yea, he raises or stills that strong and boisterous creature as he pleases.

3. *He declares unto man what is his thought ; He searcheth the heart, and tries the reins.*

4. *He makes the morning darkness* ; he causes the night to succeed the day, or makes the brightest morning darkness, by covering the Heavens with Clouds, and drawing them as a Curtain or Canopy between us and the light ; or in a metaphorical sense, he turns the light or comfort of the morning into darkness and disconsolateness ; the joy of it into sadness ; the mirth of it into mourning, by some sudden, sad and dismal providence ; as he threatens, *Amos 8. 9, &c.* And how many mornings hath the Lord thus made darkness ? especially in the time of the Plague, and when that dreadful Fire brake forth in the City ? And it is of the *Lords mercies* that every morning is not thus made darkness.

5. *He treads upon the high places of the earth*, or treads down, *i. e.* the highest and strongest Castles, Towers, and other edifices, &c. or the highest persons, powers, rules and dominion of the earth, with all their splendour, grandeur and glory ; and those that walk in pride, he is able to abase ; and in the thing wherein they deal proudly, he abase them, *Dan. 4 37. Exod. 18. 11.* And then,

6. *The Lord the God of hosts is his name*, all creatures in Heaven and Earth are (as it were) his Armies, and Hosts under his Power,

Power, and at his beck and command, as Soldiers under their General, to order and dispose as he pleases: and therefore there being no opposing of him, we should so meet him, as to repent and turn to him, and this God himself makes use of here as an argument thereunto: and so, Zach. 1. 3, *Thus saith the Lord of hosts, turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.* Surely there is much in this, as to back and enforce this duty, that the Lord makes use of it thrice in one Verse; and he being indeed such a God as he is here described, How able is he, if we do indeed turn unto him, to save us and do us good? but if not, to punish and destroy us? and therefore what remains now, but that we set our selves (though not in our own strength) to do what this great God here calls us to do, viz. to meet him; and let me add this, that we do what we do,

1st. *Speedily and without further delays*; for the matter is of too great moment and importance to admit of demurs: *De necessariis non est deliberandum*, necessary things fall not under deliberation, but call for present expedition. *To day if ye will hear his voice, &c.* Heb. 3. 7. *Gather your selves together, O nation not desired, Before the decree bring forth, and the day pass as the chaff; before the fierce anger of the Lord cometh upon you, &c.* Zeph. 2. 1, 2. It was the counsel of *Moses* to *Aaron*, when the Lords anger was incensed against that people, Numb. 16. 46, 47, *Take a Censer (says he) &c. and go quickly unto the congregation, and make an atonement for them, for there is wrath gone out from the Lord, &c. and Aaron, it is said, ran, &c. for there's danger in delays in such cases.* Prov. 27. 1, *Boast not thy self of to morrow, for thou knowest not what a day may bring forth.* And had not we need hasten? and have not we cause to make speed? our present dangers being so great, and wrath having gone forth several ways against us a-late, as in those excessive rains one day after another for so long together, whereby, not only the seed already sown was in danger to be destroyed, and to rot in the earth; but there was an hindering of what was further to be sown. It is said, Ezra. 10. 9, *That the people there trembled for the great rain:* And surely we had cause to do so, as also for the strange seasons, and many and sudden mortalities which have been a-late, &c. In the History of the Wars of New England, men-

mention is made there of a stout Soldier, that being possessed with a strong conceit that God was against them, and that by several sad evidences, as by their guide being slain, the unseasonableness of the weather, the little done against the enemy, and by many prophane Oaths of some of their own Soldiers, he was so greatly affected therewith, that he thereupon ran distracted, and was returned home a lamentable spectacle. But scarce any thing affects us or awakens us out of our security, to hasten to meet God? When *Abigail* went to meet *David* being incensed, it is said *she made haste*; and except (says he) *thou hadst hastened*, &c. 1 Sam. 25. 18, 34. So Luke 14. 31, 32, it is said, that he that *with ten thousand*, went to meet him that came against him *with twenty*, that whiles the other was yet a great way off, he sent an *Ambassage*, and desired conditions of peace, &c. Agree with thine adversary quickly whilst thou art in the way with him, &c. when the Battel is once joyn'd, it is too late then to think of a treaty, or to call for a parly. *Wo unto us*, says the Prophet *Jeremiah*, chap. 6. 4, *for the day goeth away, and the shadows of the evening are stretched out*; and therefore, as to what the Lord hath here spoken, let us speedily hear, and give ear, and give glory to the Lord God, before he cause darkness, and our feet stumble upon the dark mountains; and while we look for light, he turn it into the shadow of death, and make it gross darkness, Jer. 13. 15, 16. Let us say one to another, as those, Zach. 8. 21, *Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also*.

2dly, Jointly; Gather your selves together, yea, gather together, &c. Zephan. 2. 1. We should unite our forces, and besiege, as it were, the Throne of Graee, and do as those of *Tire and Sidon* when *Herod* was displeased with them; they went, it is said, *with one accord to him*, Acts 12. 20. We have all helped to kindle the fire of Divine wrath, and we should all joyn here in helping to quench it; and as we have all had an hand in breaking down the hedge and making the gap, so we should all help to make up the hedge again, and stand in the gap before the Lord for the land, that he may not destroy it. The whole Land should mourn, and it should be general and universal humiliation, reformation and amendment, every one should mend one, and who hath not cause? We should bespeak one another as those

those do, Lament. 3. 39, 40, 41, *Wherefore doth a living man complain, a man for the punishment of his sins? what alive and complain? Why it is of the Lords mercies we are not all consum'd. Let us search and try our ways, and turn again to the Lord: Let us lift up our hearts with our hands unto God in the Heavens, and that as one man, joyntly: Publick dangers call for publick duty, and every one then should lend an helping hand; and here, the more the better, and the likelier to speed. It is said of the Ninevites, that from the greatest of them to the least, from the Prince to the Peasant, they all humbled themselves, and turned from their evil way; which when God saw, he repented of the evil he had said he would do unto them, and did it not. Thus it is said of Judah, That they gathered themselves together, &c. 2 Chron. 20. 4, 13. Ezra. 10. 5. Shall a Trumpet be blown in the City, and the people not be afraid? or as it is in the Margent, and not run together, Amos 3. 6. For is it not every ones concern? and is it not for the weal of the whole? And this God calls for, Joel 1. 14. and 2. 15, 16, *Blow the trumpet in Sion, sanctifie a fast, call a solemn assembly. Gather the people, assemble the Elders; yea gather the children, and those that suck the breasts, &c.* This was the more to affect and stir up the Parents to repentance, those poor Infants being like to suffer no small share in that common calamity, caused by the sins of the Parents, &c.*

3dly. *Very humbly and self-abasingly*, laying aside those flags and ensigns of our pride and vanity, which many have so long hung out, as it were in defiance of God and his Judgments, both those formerly inflicted, and at present imminent and feared. It is very observable, that the Lord being angry with that stiff-necked people, Exod. 33. 5, *he bids them put off their ornaments from them, that he might know what to do unto them;* But does not God know what to do to a people? yea, and what a provoking people deserves he should do? Yes. But his displeasure appearing against this people, he speaks as unresolved what to do, either for sparing or destroying, and as willing to be determined, as he found their posture and demeanour for to be; so that if they persisted still in their pride and impenitency, then he would execute his judgments upon them: But if they humbled themselves, then he would shew them mercy. So that it is as much as if the Lord had said, that I may determine

mine how to dispose of thee, for though I have decreed what to do with thee, yet thou shalt find my dealings with thee suitable to what thou dost: And this is spoken after the manner of men, who judge by what appears outwardly; and God speaks, as if by this he would judge of their repentance, whether it was true or feigned, and accordingly deal with them: So that according to what people do as to this, they may guess and conclude how it is like to be with them, and what God will do to them; and if so, How sad is it like to be with us in this Nation, and especially in this City? for do we *put off our ornaments, i. e. lay down our pride, and lye in the dust, &c.* lay aside the badges and ensigns of our vanity? Surely nothing less. And this being one of the great provoking sins of these times, and which, I fear, God has a great controversie with us for, give me leave here to be a little the freer; and surely if ever it was a time to be so, it is now: for notwithstanding the present sad posture of affairs calls so much for deep humbling of ourselves, and *putting our mouth in the dust, if so be there may be hope*, Lam. 3. 29. yet was there ever more pride, and that every manner of way, in peoples apparel, gait, hair, habits, in their ranting, flanting, garish, immodest dreses and attires, alluring to wantonness, and contrary to sobriety, the fear of the Lord, and the profession of godliness? And which is the sadder, because the present times are such as call for quite the contrary; and withal, there being so little cause why any should be proud of their Garments, they being but ensigns and *memento's* of our sin, and covers of our shame, and occasioned by sin; for had it not been for sin, we had never needed them: And therefore to be proud of our garments, what is it (as one says) but as if a Felon should be proud of his Chains, or one that has sores, of his Plaister? And therefore as a Prisoner looking on his Irons, thinks on his Theft; so we looking on our Garments, should think on Sin which occasion'd them: And yet how proud, vain and fantastick are many therein? yea, how many come, even into our solemn Assemblies, in such antick, fantastick garbs, as would better become a Stage than such Assemblies? It was a *Jezabel*, who when *Jehu* was sent against her, *painted her face*, and tyred her head, set her self out in the greatest bravery she could, shewing thereby her pride, and how light she made of what was coming upon her, which should have moved her

rather to have rent her clothes, and even to have torn her hair from her head. Yea how many pride themselves in their very nakedness, as if they would set their flesh to sale? or else why do they not shut up their Shops? And the Lord forgive it to us Ministers, that we have, and do no more reprove this in our Assemblies, which some sadly resent. Surely a garb in which a provoked, incensed God is to be met, is not a garb of gayness and gawdery, but humility and sobriety, especially in such a day as this, wherein *God calls for weeping and mourning, &c.* Isa. 22. 13, 14. But how sad is it, and how ill does it portend, that after so many and so sore and heavy judgments, both already inflicted, as *Sword, Plague, Fire*, and other, and notwithstanding those that are at present impendent; yet our badges and ensigns of pride and vanity should rather increase, as if some for pride and wantonness knew not what to wear, nor how to dress or fashion themselves; and as if they resolved not to be humbled, though God is humbling us; nor be brought to be lowly, though God is laying us low? But woe be to those that will not be afflicted, when God afflicts them; nor humble themselves, when God humbles them; but when he casts them down, still lift up their heads in pride. *Solomon says, Prov. 16. 18, Pride goeth before destruction, and an haughty spirit before a fall:* And if so, how near, may we fear, is our destruction and fall? A complaint there is indeed, that Trading is low, and many mens Estates are low, and yet many carry it as high, yea higher than ever; yea it is come to that pass, that even many professors themselves think it now little or no fault to be as vain and fantastick, and garish in their habits as others, and to follow every vain, foolish, upstart fashion; and some sins are grown so in fashion, that it is become a question now among some, whether they be sins or no: *And shall not God visit for these things? when the sons of God, Gen. 6. 2. i. e.* by profession came once to degenerate and to be as others, then says the Lord, *My spirit shall not always strive with man, &c.* And Deut. 32. 29, *When the Lord saw it, he abhorred them, because of the provoking of his sons and daughters, &c.* And may we not fear, that seeing we will not yet humble our selves, that God will yet lay us lower than ever? *A mans pride, saith Solomon, shall bring him low, Prov. 29. 23.* And it has done us already, *The Lord remember us in our low estate.* But if we be not hum-

humbled, it will bring us lower: Let these and the like places be seriously weighed and considered, *Isa.* 3. 16, to the end, *Zeph.* 1. 8. *Rom.* 12. 2. *1 Tim.* 2. 9, 10. *1 Pet.* 3. 3, 4. — Pride is in a special manner one of those seven things which the Lord hates, and which are an abomination to him, *Prov.* 6. 16, 17. And the Lord coming forth as an enemy in a way of judgment, he does (of all sorts of sinners) in a special manner resist, or set himself in battle array against such, *1 Pet.* 5. 5. —

4thly. Though very humbly and self-abasingly, yet being penitent not despairingly; for as Shecaniah said to *Ezra*, chap. 10. 2, *We have trespassed against our God, &c.* and yet there is hope in *Israel* as concerning this thing. And as the King of *Nineveh* said, *Jonah* 3. 9, *Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not.* Yea, it is said, *vers.* 10, *And God saw their works, that they turned from their evil way, and God repented of the evil he said he would do unto them, and he did it not.* They are indeed desponding times, but they should not to the people of God be despairing times; we should indeed be affected, and inwardly afflicted with the sins and miseries of the times, but not quite dejected; there cannot indeed, considering our present sad condition, but be workings of fear, but there should be also workings of faith and hope. Let *Israel* hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption, &c. *Psal.* 130. 7, 8. Our trespasses are, indeed, grown up to the heavens, *Ezra.* 6. 10. But Gods mercies are great above the heavens, *Psal.* 108. 4. And he can abundantly pardon, multiply to pardon. We indeed as *Daniel* acknowledged, *Chap.* 9. 5, 6, &c. have sinned, and have committed iniquity, and done wickedly, and have rebelled, by departing from Gods precepts and judgments. Neither have we hearkened to his servants the Prophets which spake in his name, to our Kings, and to our Princes, and our fathers, and all the people of the Land. And therefore to us belongs nothing but shame and confusion of face: But yet to the Lord our God belong mercies, pardons and forgivenesses, though we have rebelled against him. And therefore though there be sighings, let there not be heart sinkings, &c. And besides, Gods so wonderful appearances for us a late, as they shew God is yet among us; and hath not quite left us; so they may help to strengthen our faith, as *2 Cor.* 1. 10,

Who delivered us from so great a death and doth deliver: in whom we trust he will yet deliver us, &c.

gibly and Lastly, Let me only add this further, that we be sure we so do what we do, as that we truly and really turn to God, and reform, and thorowly amend our ways and our doings: For here, as I said before, I fear we stick and come short, and therefore let us especially see to this, that we, at least who profess to be the people of God, and are called by his name, not only humble our selves, and pray, and seek his face, but turn from our evil ways, and then will he indeed hear from heaven, and forgive our sins, and heal our land, 2 Chron. 7. 14. And this is that especially we should make our prayers for, that we might turn from our iniquities; the want whereof the Prophet Daniel bewails, Dan. 9. 13. This I did indeed press and urge before, and do so again, as the main, and as that, without which, whatever we do, we are but an undone people, for God will not be put off with complements; *If thou wilt return, O Israel, says the Lord* (as thou pretendest at least to do) *return*, do it indeed and to purpose, Jer. 4. 1. And therefore, Men, Brethren and Fathers, and all, both high and low, rich and poor, great and mean, young and old, let me beseech you all, for Gods sake, Christs sake, your own and yours sake, for the Land of your nativities sake, for the Church and Nations sake, yea, for the Gospels sake, our Religions sake, that should be dearer to us than our lives, and which are now in such extream hazard and danger, by reason of the hellish Plots of Popish enemies both at home and abroad: yea, for the sake of what ever is near or dear to you, as you have any respect for these, or any of these, or all of these, looking up to God and imploring his help, set about, and do something as to this great work of reforming and amending your ways, as to your selves, your families, &c. For reformation must be, or at last desolation will be, if the Scriptures be true; therefore, *this, this, this*, let us all speedily and strenuously set our selves unto, *to reform, to reform, to reform*, else what can we expect, but God, *will overturn, overturn, overturn*? Ezek. 21. 27. And let me tell you, that any thing, as to this would give us fairer hopes of being yet saved, than whatever else may occur; *this Wisdom is better than weapons of war; but one sinner destroys much good*, Eccles. 9. 18. We

We are ready to complain of the times, but whiles we neglect this, we our selves are the misery of them, and the times are every day the worse for us, and will be so still unless we grow better. It is reported in the *French History*, that an old Counsellour being to leave the Court, and the King desiring his advice in the government of the Kingdom, he (as is said) took a fair Paper, and wrote upon the top of the Leaf, *Moderation*, and in the middle *Moderation*, and at the bottom *Moderation*; and was I now to leave the world, and was asked, as to the saving of the Nation, what would be the most effectual way, I would write on the top of the Leaf *Reformation*, in the middle *Reformation*, and at the bottom *Reformation*. Reformation, Reformation, Reformation, this, this is that, on the doing or neglecting of which does depend our weal, or our woe; our being saved or destroyed; Ezk. 33. 11, *Turn ye, turn ye from your evil ways; for why will ye dye, O house of Israel?* While sinners refuse to turn from their evil ways, they say, in effect, they will dye, they will perish; for they refuse the means whereby they should live, and how then should they but dye? And remember, nothing less than this will do, and no less does God expect and require, I mean, than a true repentance, and a thorow, sincere, sound conversion and reformation. It was worthily observed by a Reverend Divine of *New England*, in his History of the Wars that were lately there, That the War there first began, and the Sword was first drawn upon a day of humiliation, and that much of the sad news in the progress of those Wars, came at the close of such days; the Lord (says he) declaring thereby from Heaven, that he expects something else from his people on such days besides Fasting and Prayer; and that Prayer without *Reformation* will not do: And it is observed also by the same, that upon their renewing their Covenant with God to reform the evils among them, and to endeavour for the future to walk more according to the Will of God in Christ Jesus, that the courage and spirit of the *Indians* was much taken off, and they had great success against them. *Is it, says God, such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bull-rush, &c? or, is it not rather, to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, and that ye break every yoke, &c.* Isa. 58. 5, 6, 7. i. e. that ye reform and thorowly

thorowly amend your ways. And therefore had I the opportunity to speak to all *England* at once, this, this is that I would say to all, and every one, as the only sovereign way of all our weal, what that famous Martyr Mr. *Bradford* said at the Stake, holding up his hands, and casting up his eyes to Heaven, *O England, England, Repent thee of thy sins, Repent thee of thy sins, &c. Reform, Amend your ways and your doings*; for this is the way, and the only sovereign way to have *England* saved, yea to have all saved, Church saved, State saved, King and Kingdom saved, City saved, Country, Towns, Families, Persons, our selves, ours, others, yea to have our Gospel, our Religion saved, which should be dearer to us than all else. It is to renew our Covenant with God, in the strength of Christ, to reform what is amiss, to repent and unfeignedly to turn from our evil ways unto him, and to hold thereto. And when God speaks concerning a nation, and concerning a kingdom, to pluck up, and pull down and destroy, this will yet save it; when as if God speaks of building and planting it, want of this will destroy it: See, *Jer.* 18. 7, 8, 9, 10, without this a Nation cannot be saved, not in mercy, not but so as afterwards to be destroyed; but this will save a Nation when its present case and condition seems even desperate. *Nineveh*, that great City, was within Forty days to have been destroyed; But God seeing their works, that they turned from their evil way, he repented of the evil that he had said he would do unto them, and he did it not, *Jonah* 3. 3, 10. And although the Children of *Israel*, forsaking the Lord, and serving other gods, the Lord tells them, that he would deliver them no more, but bids them go and cry unto the gods that they had chosen, &c. yet they putting away the strange gods from among them, and serving the Lord, his soul was grieved for their misery, *Judg.* 10. 13, 14, 15, 16. And what an ill case do we find *Israel* to be in? *2 Chron.* 15. 3, it is said, that for a long season they had been without the true God, and without a teaching Priest, and without a Law: And yet vers. 4, When they in their trouble did turn unto the Lord, and sought him, he was found of them. And hence the Church and People of God being under great miseries and calamities, pray for this thrice in one Psalm, as the only sovereign way of their being saved, *Psal.* 80. 3, 17, and 19, Turn us again, &c. Turn us again, &c. Turn us again, &c.

as if they could never pray it enough; and those repetitions are not to be looked upon as vain tautologies, but as they denoted the great fervency of their Prayer; so the great importance of that they prayed for: and that the want thereof, as to their being saved, could not be dispensed with. And here I might further urge, not only the absolute and indispensable necessity thereof, but its equity, excellency and utility, as also some means and helps thereto; but the brevity which I here design'd will not admit thereof: And besides, this I have at large done, now some years since, in a Treatise for the nonce, stiled, *Englands sole and sovereign way of being saved*: especially from page 77. and so on, to which I refer the Reader. But such like Treatises, I fear, lye by the walls and are little minded or regarded; however, therein I did, according to my ability, offer what I could as to the Nations weal, and do so here again, this being that indeed which *all* at present call, yea cry for; *The voice of the Lord*, in his Word, cries for this *unto the City*, Mica. 6. 9, yea and Country too, *Zach* 1. 4, *Be ye not as your fathers, unto whom the former Prophets have cryed, &c. The voice of one crying in the wilderness, &c.* And verily repentance and turning to God is of that importance, yea of that absolute and indispensable necessity both to persons and nations, as to their weal, that there is infinite reason why Ministers here should not only call, but cry, yea cry aloud, and lift up their voice like a trumpet, *Prov.* 1. 20. *Wisdom cryeth, &c. i. e.* Jesus Christ the essential wisdom of the Father, the Hebrew word notes a strong cry, such as of Soldiers in the beginning of a Battel, or after a Victory: And what doth Wisdom cry? *v.* 23, *Turn you at my reproof, i. e.* Repent and amend your lives; but we cannot turn of our selves; the answer is ready, *Behold, I will pour out my spirit unto you, and that shall enable you, if you do but apply your selves to it, and do but observe how sad the refusing to hearken is; v.* 24, *Because I have called, and ye refused, I have stretch'd out my hand and no man regarded: 25, But you have set at nought all my counsel, and would none of my reproof: v.* 26, *I also will laugh at your calamity. I will mock when your fear cometh, &c.* A dreadful expression! the sinner hath never more cause to weep than when God laughs, and his laughter is worse than his anger; not to help one in misery is sad, but to laugh at him in his misery is much sadder: O! the horrid nature  
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of wilful impenitency, which makes that God, *who delights in mercy*, to laugh at the creatures misery; and therefore let us not dare to refuse any longer to hearken to the Lords Voice crying to us: yea, do not all call and cry for this as the main thing conducing to their weal? Church calls and cries for this, Kingdom, City, Country, our Towns, Families, Persons, Bodies, Souls, Estates, Liberties, Lives, Relations, little ones, yea, the Gospel, our Religion and all that is near and dear to us; yea, and all Gods dealings and dispensations, mercies, judgments, smiles, frowns, words, works, the sinfulness of the times, and the sickliness of the times, the sword, plague, and fire formerly, and the many sudden mortalities and other judgments since; our present dangers and deliverances: What do all call and cry for? What is their language? Surely this, That we repent and turn to God. This is their voice to the City, to the Country, to all sorts, high and low, rich and poor, great and mean, to all, from him that sits upon the throne, to him that sits upon the dunghil, all call and cry for this, and shall we not hearken to so many loud calls and cries? how then should God hearken to us?

And now to conclude, were we but once after all brought to this, and did we but at length get into this way thus to meet God, as you have heard, O! how comfortably and graciously might we expect that the Lord would then meet us; even as *Esau met Jacob*, Gen. 33. 4. *David, Abigail*, 1 Sam. 25. 35. *the father, the prodigal*, Luke 15. 20, &c. Surely he would meet us then, so as to be reconciled to us, and at peace with us; meet us with loving-kindness and tender mercies, with grace, and the shinings of his face, and pardon, and peace, with his special blessing, and choicest blessings, and then *glory should dwell in our Land, and mercy and truth meet together, and righteousness and peace kiss each other*; and then this City, *the City of our solemnities*, should recover its pristine grandeur and glory, and become famous and renowned, a City *fought out, and not forsaken*: And as iniquity has been its reproach, and brought it low; so righteousness should again exalt it, and be its praise. And then maugre all the malice of Hell and Rome, all the power and policy of Satan and his wicked instruments, mercy and truth should be built up in it for ever, and as is said of that City, Ezek. 48. 35 *From that day, the name thereof* (as that wherein its chief happiness and good does consist) *should be, Jehovab Shammah, the Lord is there*. Amen and Amen.

*Postscript.*

# Postscript.

THE Reader is desired to take notice, that these Papers were design'd to have been published now some time since, when, it being before those great and wonderful appearances of God for us a-late, *in the way of his mercies*, they might have seem'd more seasonable; insomuch that that season of publishing of them then being lost, I had thought wholly to have wav'd the publishing of them; but considering with my self, how great our dangers yet are, and that although the clouds seem'd somewhat a-late to be dispersed, they are yet gathering thick again; as also that the wonderful things which God has done a-late, do not weaken, but rather strengthen our obligation to the main duty we are here especially called unto, *viz.* That we repent, and reform, and turn to God, and amend our ways and our doings, I did at last yield to what I had formerly resolv'd, though the former season was let slip. God hath been indeed a-long while *in the way of his judgments*, and those should have learned us righteousness; but when eminent mercies shall be added to judgments, and such favour shewn, and such wonderful salvations and deliverances vouchsafed as have been a-late, if yet we should not learn righteousness, nor repent and turn to God, and reform our ways, O! what hardness, and what impenitency will it argue! It is made the badg of the wicked, *Let favour be shewed to the wicked, yet will he not learn righteousness*, &c. Isa 26. 10. neither frowns nor favour gain upon him; so that the wondrous things God hath done a-late, do not at all take off, but rather the more enforce and oblige to the present duty: for now comes in that of *Samuel*, 1 Sam. 12. 24, 25, *For consider how great things the Lord hath done for you; but if ye shall still do wickedly, ye shall be consumed both ye and your king.* And now it is, *Turn ye to the Lord with all your heart*, &c. for the Lord is gracious and merciful,

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and of great kindness, &c. Joel 2. 12, 13. *Thou hast (says David) Psal. 116. 8, delivered my soul from death, mine eyes from tears, and my feet from falling: And what then? v. 9, I will walk before the Lord in the land of the living. And Psal. 26. 3, Thy loving kindness is before mine eyes, and I have walked in thy truth.* When the Psalmist had told over that large story in Psal. 105, of Gods gracious dealings all a-long with his people, he adds that at last, as the end of all, v. 45, *That they might observe his statutes, and keep his laws; praise ye the Lord;* and that is indeed really to praise him. We have great cause to say, indeed, as the Church of old, Psal. 126. 3, *The Lord hath done great things for us, whereof we are glad, and for which we can never sufficiently praise him, his glorious name, in what he hath done, being exalted above all blessing and praise;* and we may well also with all thankfulness profess, and say as the Church elsewhere, *If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick; when their wrath was kindled against us, then the waters had overwhelmed us; the streams had gone over our soul. Then the proud waters had gone over our soul. But blessed be the Lord who hath not given us as a prey to their teeth; our soul is, as yet, escaped as a bird out of the snare of the fowlers; the snare, at present, has been broken, and we are escaped, Psal. 124. 2, 3, &c. and therefore unto God let us give thanks, unto God let us give thanks, for that, his name, i. e. That he himself is yet near, and that he has not yet forsaken us, his wondrous works alaso declare, Psal. 75. 1. And oh may he for ever still abide with us, for wo to us if he depart from us. And so great cause, and such ample occasion has God given us of praise a-late, that we had need here call to the Angels for help, that are mighty in strength: Bless the Lord, ye his Angels that excel in strength, Psal. 103. 20. and that great voice shall be heard in heaven, i. e. in the Church, Hallelujah, and again Hallelujah, salvation, and glory, and honour, and power, unto the Lord our God, &c. Rev. 19. 1. and we should sing of his power, yea, sing aloud of his mercy, who has still been our defence, and whose mercy endures for ever. Our enemies cease not to Plot, and God as yet ceases not to discover and defeat their Plots: they to continue to contrive mischief, and God to shew mercy.*

Why:

Why boastest thou thy self in mischief, O mighty man, the goodness of God endureth continually, Psal. 52. 1. and shall continue still, when thou and thy mischiefs are come to an end. And let us therefore praise the Lord for his goodness, and for his wonderful works, Psal. 107. 8. for thou Lord hast made us glad through thy work, and we will triumph in the works of thy hands, O Lord how great are thy works! and thy thoughts are very deep, Psal. 92. 4, 5. Thou hast given meat to thy people, and that even out of the eater; and out of the strong hast caused to come sweetness, yea, from Hell it self, I mean the instruments of Hell, though not designedly hast thou brought help to Heaven, I mean, thy Church and People, and hast caused the wrath of man to praise thee, and the remainder of their wrath may the Lord restrain, Psal. 76. 10. And contrary to what they intended, Thou hast disappointed the devices of the crafty, so that their hands could not perform their enterprise; thou hast taken the wise in their own craftiness, and their counsels have been carried headlong, Job 5. 13, 14. Thou hast discovered deep things out of darkness, and brought to light the shadow of death, Job 12. 22. They sought deep to hide their counsels, and their works were in the dark; they turn'd things upside down, Isa. 29. 15, 16. But there is no wisdom, nor understanding, nor counsel against the Lord, Prov. 21. 30. No enchantment against Jacob, nor divination against Israel; according to this time it shall be said, and O that withall thankfulness it might for ever be said, as concerning the Church and People of God in England, what hath God wrought, Numb. 23. 23. Even that which, considering our great sinfulness and unworthiness, might even amaze us! that when so deservedly it might have been destruction, it should so often be salvation; and that God should suffer our enemies to be so strangely insatuated, as to attempt such horrid unheard of villanies, not to be paralleled by any except themselves; and that then when they had even perfected the same, he should so graciously by detect and defeat them. This is the Lords doing, and let it for ever be marvellous in our eyes, yea, and written for the generations to come, for he hath made his wonderful works to be remembered: The Lord is gracious and full of compassion, Psal. 111. 4. Our enemies travelled with iniquity, and conceived mischief, but brought forth

forth falsehood; They made a pit, and digged it, but hitherto are fallen into it themselves, their mischiefs are returned upon their own heads, and their violent dealings upon their own pates, and in the net, which they themselves laid, is their own foot taken, Psal. 7. 14, 15 &c. And thus is the Lord known by the judgments which he executes; the wicked is snared in the work of his own hands: Higgsion, Selah. Psal. 9. 15, 16. *Res summe meditando, Jun.* a thing much to be weighed and considered. And now what does all this call for at our hands, as the very end and upshot thereof, but what I have been pressing? viz. That we repent, and turn to God, reform and amend our ways and our doings, and so really praise, and give glory to God; that there be now not only thanks givings, but thanks livings, praises and answerable practices, *Hallelujahs*, and holy lives, the Song of Moses and the Lamb, saying, great and marvellous are thy works Lord God Almighty, just and true are thy ways, thou king of saints, &c. Rev. 15. 3. and a conversation suited to Gods Laws, a living to righteousness, I will sing, says David, of judgment and mercy unto thee, O Lord, will I sing, Ps. 101. 1, of mercy shewed unto me, and of judgment, or righteousness shewed in punishing mine enemies, and so should we; but this is not all, but v. 2. &c. I will, says he, behave my self wisely in a perfect way: I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes, &c. In a word, this is the very end and design of all the riches of Gods goodness, and forbearance, and long-suffering towards us, that we be led thereby to repentance, else whatever we may pretend, we shall be found no other, than such as despise the same. And through the hardness and impenitency of our hearts, we shall treasure up to our selves wrath against the day of wrath, and Revelation of the righteous judgment of God, Rom. 2. 4, 5. To be as fire-brands plucked out of the burning, to be so wonderfully saved and delivered out of eminent dangers and destructions, as we have several times been a-late, and to have our lives, liberties, religion, and all that is dear to us given us for a prey, and yet not to return to the Lord, this it will be an heavy aggravation of our not returning: and how ill will such deliverances than be bestowed on us? and this will but make way for our being yet destroyed, after God hath saved

saved us, as it is said of those, *Jud. 5*, how *that the Lord having saved them out of the Land of Egypt, afterward destroyed them that believed not.* The Lord to stop us in our course of sin, hath a long while been *hedging up our way with thorns*, &c. but now a-late, he hath been striving to draw us off from our way *with cords of a man, and with bands of love*, &c. *Hos. 2. 6. and 11. 4.* And he would conquer us to himself with kindness, and overcome us with goodness, and shall he not yet prevail? but shall we yet go on to destroy our selves, after he hath thus wonderfully saved us, and say in effect, *we are delivered, yet to do such and such abominations?* God forbid: should we *thus requite the Lord, O foolish people and unwise?* and is this *our kindness to our friend?* Has not the Lord taken occasion from the greatness of our sinfulness, so much the more to magnifie the riches of his free grace and goodness? and again and again saved us, when we so much deserved rather he should have destroyed us, and all to reduce us and reclaim us, and shall we not yet be reclaimed? shall neither judgments nor mercies work upon us? but shall we still say in effect, as sometimes those refractory self-destroying Jews, *Jer. 18. 12, And they said there is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart*, &c. Will we? Then we must take what follows.

I shall conclude with that of *Ezra. 9. 1; 14*, only with some little variation; *And after all that is come upon us for our evil deeds, and for our great trespasses*, which is indeed grown up unto the heavens, seeing that thou our God, as to all that hath as yet befallen us, *hast punished us less than our iniquities do deserve*, and hast according to that mercy of thine which is *great above the heavens*, given us not only one, but several deliverances a-late, *should we still go on to break thy commandments*, and persist in our sins, without remorse and turning to thee, and joyn in affinity with the people of those abominations? *wouldst thou not then be angry with us, till thou hadst consumed us*, so that there should be no remnant, nor escaping? But rather we beseech thee, O Lord God, the hope of Israel, the saviour thereof in the time of trouble, do thou now yet at last, after all, for thy names sake, *turn us from our iniquities, and turn us again to thy*

thy self, and cause thy face to shine, that so as we remain yet escaped, as it is this day, notwithstanding our great trespasses, and the many hellish designs and conspiracies of our enemies for to destroy us; so we may still continue before thee, and thou maist still continue with us, and both bless us and save us indeed. *Amen, and Amen.*

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# FINIS.

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## ERRATA.

**W**Hereas in the Preface above 330 Houses are said to be burnt at Boston in New-England, &c. according to what reports were formerly; by a Letter from a Merchant there, lately come, they are said to be but about 100 Houses and Store-houses; but that withal the fire was so violent, that they could not save their Goods, and that an Hundred and fifty thousand pound will not repair the loss: and that it was done by treachery, &c.

Preface, page 2, line 30. for *know*, read *now*. p. 6. l. 31. for *wraib*, read *wroth*. p. 10. l. 16. for *your and doings*, read *and your doings*.

I Cannot but much rejoyce, and desire to bleſs God, (as a token yet for good to this City) that the Lord hath been pleaſed to put it into the heart of the chief Magiſtrate thereof, *The Right Honourable the Lord Mayor*, ſo to expreſs himſelf, as his *Lordſhip* hath, by an Order of his publiſhed a-late, as to the great concern and weal of this City; *viz.* That the only way to prevent Gods future judgments, and thoſe miſeries and greater miſchiefs which ſeem ſtill to threaten this City, is an *univerſal timely repentance and reformation*, and ſo in this, falls in with the great deſign of the foregoing Treatiſe; and that his *Lordſhip* is pleaſed to pray and perſwade all and every of the Inhabitants of this City, to reform in themſelves and families, all ſins and enormities they know themſelves to be guilty of: So that now not only the voice of the great Lord of Heaven and Earth, calls and cries to the City to repent and reform, and the voice of his Miniſters, but the voice of the chief Magiſtrate of the City; and I wiſh all may at length ſo far prevail, as to bring us to that, which is not only the moſt effectual means yet left to prevent this Cities ruine, but to raiſe and recover it again to its priſtine glory and renown: And becauſe what is contained in the Order is ſo reaſonable and ſovereign, that it may be the better known and taken notice of, and prove the more exemplary and effectual, give me leave to inſert ſomewhat thereof, referring the Reader, for the reſt, to the Order it ſelf.

Guild-Hall, Novemb. 29, 79.

**T**HE Right Honourable the Lord Mayor, having taken into his serious consideration, the many and dreadful afflictions which this City hath of late suffered, by a raging Plague, a most unheard of devouring Fire, and otherwise, and justly fearing the same have been occasioned by the many heinous crying sins and provocations of the Divine Majesty; and his Lordship considering also, the present dangers of greater mischiefs and misery, which seem still to threaten this City, if the execution of the righteous judgment of God Almighty be not prevented by an universal timely repentance and reformation. He hath therefore thought it one duty of his Office, being intrusted to take all possible care for the good, government, peace, and welfare of this City; first, to pray and persuade all and every of the Inhabitants, to reform in themselves and families all sins and enormities whereof they know themselves to be guilty; and if neither the fear of the great God, nor of his impending judgments, shall prevail upon them, he shall be obliged to let them know as he is their chief Magistrate, he ought not to bear the Sword in vain, and therefore resolves by Gods Grace, to take the assistance of his brethren the Aldermen, and to require the aid of all the Officers of this City in their several places, to punish and suppress, according to the Laws and Customs of the City, those scandalous and provoking sins, which have a late increased, and abounded amongst us, even without shame, to the dishonour of Christianity, and scandal of the government of this City, heretofore so famous over the world for its piety, sobriety and good order, &c.

F I N I S.

